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THE *Converted Catholic* MAGAZINE

SEPTEMBER, 1954

In This Issue:

Grace of God on Sale in Italy
Assassins in the Name of God
Fear That Imperils the Future
Vatican Subversion in the United States
Were the Apostles "Priest-Confessors"?

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THE CONVERTED CATHOLIC MAGAZINE

Editor: Walter M. Montañó

Vol. 15 September, 1954 No. 7

Converted Priests on the staff of Christ's Mission

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EDITOR'S MAILBAG

Information

I thank you people for your determiniend stand for the Christian faith and doctrine, exposing error and malicious intent, also your firm stand when helping catechumens to hold fast that once delivered to the saints.

J.F.B., Postville, Canada

First But Not Last

Enclosed please find \$5.00 for a years subscription to the CONVERTED CATHOLIC MAGAZINE and the balance to help send this inspiring Magazine to missionaries who cannot afford it. This is my first subscription, and I am positive not my last. God willing.

I was baptised in the Catholic religion as a child and only a year ago, my uncle who is a Baptist, brought me a Bible to read. He has visited me many times and has helped me to see that I was a sinner and to see the "Light." I have stopped going to the Catholic Church as I now abhor all the paganism and ignorance that is practiced there. I have just recently gained a peace of mind and soul that I never enjoyed before. . .

Please pray for me, that I as a new born child, may increase my faith in Jesus Christ.

S.D., Jersey City, N. J.

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I want to express my appreciation of the noble and courageous work of the CONVERTED CATHOLIC MAGAZINE. I've been showing it to friends and without exception all take the address saying they are going to subscribe. Success and God's speed in the work.

W.F.N., La Grange, Ill.

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Will you please send me your "April Special?" Enclosing check in the amount of \$2.00. One dollar to cover the April Special and the other dollar for the purpose of carrying on your work.

I am a converted Catholic and can truly say I have never truly lived until I was saved and born again . . .

E.G., San Antonio, Tex.

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I am enclosing \$2.00 for a subscription to your publication, CONVERTED CATHOLIC.

I have read one of your recent editions and it was such a blessing to my heart that I would like to be on your mailing list.

May God continue to use your work as a means of propagating His glorious Gospel of grace to a world of lost and dying mankind.

W.F., Fort Worth, Texas

You Can Help

We are much pleased to find a magazine such as The Converted Catholic Magazine. A friend loaned us the last four copies. We want to receive the future copies in our home and I'm enclosing the two dollars subscription price.

M.H., Los Angeles, Calif.

More Blessing

A dear friend of mine gave me a copy of your magazine and I received such a blessing from it. I am enclosing \$2.00 to cover the subscription for a year. May God bless you in your wonderful work.

Mrs. A. K., Grass Valley, Calif.

Is Your Copy Witnessing?

A friend loaned us some copies of THE CONVERTED CATHOLIC MAGAZINE, and we have found them of great help in bringing light to certain of our friends of the Roman Catholic faith. I am enclosing a check for \$2.00 for which please send me a year's subscription to the magazine.

W.B. Hamburg, N. Y.

EDITORIAL

Editor

Walter M. Montaña



Why a Preferential Status for Rome?



Fulton J. Sheen

"NEW YORK, May 18 (UP) — The departure of a London-bound Trans World Airlines plane was delayed for 30 minutes tonight after Bishop Fulton J. Sheen, one of the 22 passengers, was informed his passport expired eight days ago.

"Sheen paced a terminal corridor nervously while a State Department representative rushed to the airport and revalidated the passport.

"The Bishop said he was embarrassed at the delay."

"GENOA, Italy, June 8 (AP) — The U.S. liner Independence delayed sailing from Genoa to New York almost 12 hours yesterday to permit Francis Cardinal Spellman to say mass and visit another Cardinal.

Cardinal Spellman, archbishop of New York, is on his way home with 180 American pilgrims he took with him to Rome for the canonization last week of Pope Pius X. The prelate and his party boarded the ship at Naples Sunday and arrived here yesterday. The Independence was due to sail at noon but did not sail until nearly midnight so Cardinal Spellman could celebrate mass in Genoa's cathedral and later call on Giuseppe Cardinal Sira, archbishop of Genoa."

That the Roman Catholic hierarchy should expect and receive devoted service from their religious followers is quite unremarkable; that their vassals should be at their command is entirely natural. But that our government should place its tax-supported officials at the disposal of these ecclesiastics, whose accession to religious authority and prominence contrasts with the democratic spirit of our country, is ab-

solutely unacceptable. Similarly, the delaying of public means of travel for purely personal or religious purposes is disturbing in its arrogant disregard of the rights and privileges of others.

Among certain pagan nations of earlier days less enlightened people looked upon priests and bishops as the successors of their chief "druid" or high priest; and as their druid had enjoyed under the darkness of paganism a boundless authority and a degree of veneration that through servile excess degenerated into terror, so the Roman hierarchy inherited, through conquest, the same servility and the same authority that the barbarians had formerly reserved for their arch-druid.

The Roman bishops accepted these august privileges with something more than passing delight. Fearful lest attempts might be made to deprive them of their authoritarian position, they sought to strengthen their titles to these extraordinary powers by utilizing the testimony of history and tradition, and—what was more astonishing—by proposing arguments of a religious nature.

The conduct of these superstitious people swelled the arrogance of the Roman "druids" and gave to the see of Rome a high pre-eminence and despotic authority in civil and political affairs that it had never known in former ages. Hence, among other unhappy circumstances, there arose the pernicious belief that persons unwilling to prostrate themselves before the hierarchy were excluded from the communion of the church by the pontiff himself or any of the bishops, and thereby forfeited not only their civil rights and advantages as citizens but even the common claims and privileges of humanity.

What is mentioned here is only a small part of the Roman Catholic arrogant conquest of power down through the ages, all of which serves as a background to the usurpation of power in America. But while the Roman hierarchy strives to gain a preferential status in the nation's affairs, the real heirs of American liberty and destiny are relegated to a secondary place and in many instances are even denied their constitutional rights.

True inheritors of the American tradition respect law and uphold the Constitution. They ask no special privileges, and they refuse to curry favor with public officials for the sake of private benefits. Yet both Houses of Congress and government departments are constantly endeavoring to secure exemptions for the Roman Catholic Church. A case to substantiate this assertion was reported in *United Evangelical Action*:

"No less than seventy-one Roman Catholic nuns, who have come into the United States under visitors' visas, are seeking to have Congress pass private benefit bills to permit them to receive full citizenship by naturalization by special act of Congress," according to a well-known Washington correspondent. "Senator Langer, a Roman Catholic, recently engineered the passage of five nun bills through the Senate in a single day."

In contrast to this situation, our readers must be informed that all our efforts to bring some of our converted priests into the United States, even for a short visit, have failed. Extension of stay for others has been denied.

American Protestantism can no longer consider its position safe and secure. The placid attitude of some Protestant liberals or the prosaic defense of our heritage by rhetoricians who know not the price of sacrifice paid by our forefathers will only make our flanks more vulnerable. In addition, we must contend with reckless pseudo-patriotic politicians who have but one aim, personal power; men who would not hesitate to reign in disorder and anarchy or to consign to ruins the edifice of

our religious freedom, could they survive and establish their own dominion on its shattered fragments.

And there are those who, though fully convinced of the coming danger if Roman Catholicism ever gains control over America, still succumb to what they consider the best of inducements: the suffrages of the Romanists. For this reason they flatter the prominent men among the hierarchy, pretending a disinterested devotion to their cause. To obtain Roman Catholic votes, our unscrupulous politicians would delude the people to the last. If they knew of a plot which would involve the country in the most disgraceful calamities and if self-interest prompted them to silence, it is doubtful if a political press would raise a single note of alarm to warn the people of their danger.

The soft-toned Protestant liberals, along with these false politicians, ridicule the idea that the Roman Catholic powers are our enemies. They contend that they fought with us the bloody battles of the Revolution, and that with us they have planted their vines in the shade of peace. They ask what interest a foreign potentate like the Pope can have in the destruction of our institutions and pretend that it is of no consequence to him whether we are freemen or slaves. Above all, they claim that even if the Pope wished to do so, he could never accomplish his designs or engineer the subversion of our government. They affirm that the influence of the Pope has never been felt among us, and they challenge the assailants of Vatican politics to point out the means and instruments by which he is to undermine our liberties.

They want to forget that intolerance, persecution of Protestants, and the doctrine of temporal punishment of heretics still constitute important articles in the discipline of the Roman Catholic Church. They want to ignore the fact that the tribunals of the Catholic Church still inflict the punishment of torture, imprisonment, or even death on the unbeliever. Consider the following recent pronouncement, made by Rev. Edward M. Gallagher, chaplain of St. Anthony's Boys' Home in Albuquerque, New Mexico:

"If one of its members goes wrong it (the Roman Catholic Church) has a right to cut him off, to excommunicate him, and if need be *burn him at the stake*."

"The Church has the innate and proper right, independent of human authority, to punish her guilty subjects with both spiritual and temporal penalties."

Rome has not changed in this important subject, nor can she consistently ever change. The Church by its own claims is infallible and its laws immutable; the punishment of heresy by imprisonment and death has ever been its practice, and to change this regulation would imply that the Church had in one instance been fallible—an admission which no true Roman Canonist or theologian is ever willing to make.

Of interest to the American people, both Catholics and Protestants, is an article published by the *Civiltà Cattolica*, which is probably the most authoritative journal produced in the interests of the papacy. Issued at Rome, under the very eye of the Pope, and edited by the Jesuits, whose distinctive function is to maintain the papal power, it comes as near to being the pontifical organ as any publication is ever likely to be. If the pretensions of Rome are anywhere stated clearly and unreservedly, it is in this journal. In its No. CXI, 2nd series, Vol. VIII, November, 1854, pp. 272-282, we find an authentic pronouncement which represents the unchanged mind and perpetual doctrine of the Roman Catholic Church for today.

"What then are the limits of the Church's means? There are none except the limits of human power and of the divine assistance by which the Church is comforted. *As the Church commands the spiritual part of man directly, she therefore commands the whole man, and all that depends on man*: for it is the property of man to live according to the spirit, according to reason . . . From the darkness of the Catacombs *she dictated laws to the subjects of the emperors, abrogating decrees, whether plebeian,*

senatorial, or imperial, when in conflict with Catholic ordinances. . . . The Church, unyielding, saw them thrown at her feet, either penitent or crushed. . . .

"Did the Christian emperors become insolent? The Church armed against them their very electors. To every rampant heresy the Church knew how to oppose the power either of the peoples or of their princes. . . .

"Today, as in all times, the Church commands the spirit of man and in ruling over the spirit, she rules the body, rules over riches, over sciences, over affections, over interests, over associations—rules, in fine, over monarchs and their ministers. . . Petty politicians may conclude that the Church has lost her power, because she does not enlist artillery, cavalry, and infantry; *but the truth is, that the artillery, cavalry, and infantry of the Catholics are in the hands of the Church, inasmuch as in her hands are the mind, the reason, and the power of every true Catholic.* . . ."

In view of Rome's unceasing drive for power, her uncontrollable cupidity, and her ruthless disregard of individual human rights, it is high time for thinking Americans to check her advances before it is too late.

Neglected Guatemala



Gerraro Veralino

Roman Catholic bells clanged, fire-crackers popped, and Guatemalans in fiesta mood draped the streets of their capital with blue and white pennants to celebrate the end of Guatemala's two-week-old civil war. Msgr. Gerraro Veralino, papal nuncio at Guatemala City, sat in on the parleys as an invited mediator, according to the Associated Press report of July 2. Two rival anti-Communist colonels signed a

peace pact establishing a new government pledged to stamp out Communism.

There are several lessons to be learned from the recent debacle in our Latin American neighboring state. First, Roman Catholicism was responsible for the coming of Communism to Guatemala. Centuries of material exploitation and spiritual neglect had left the country wide open to the advances of Communist opportunists. Siding with land-owners and the politically powerful, Rome had long kept the peasants downtrodden and enslaved. Thus again the sad picture so often reproduced in Catholic countries is repeated in Guatemala: pompous churches in the midst of hungry masses.

A young Franciscan monk, Father Sebastian Buccellato, tells the story of his own mingling in politics in an article intended as an indictment of the Reds. ("I Saw the Reds Taking Over," *Los Angeles Times*, June 27, 1954). Sent to the small, sleepy town of Asunción Mita in October 1951, he found that three quarters of the 35,000 Spanish-Indian *ladinos* were landless, poverty-ridden, and illiterate, working "meager strips of rented soil with crude hoes." As might be expected, they had little use for politics.

When the handful of local self-declared Communists took over in June, 1952, after the Agrarian Reform Law was passed to aid the peasants, Father Buccellato redoubled his religious effort, advising parishioners who sought his opinion to turn down the "Communist bribe." Disclaiming any political activities on his own part, he nevertheless quotes the Church's spokesman, Archbishop of Guatemala Mariano Rossell y Arellano, implying hearty endorsement: "It is the Church's duty to warn Catholics at this moment when Communism continues its bold advance shielding itself under the cloak of social benefits for the working class."

But many of the *campesinos* saw things differently. When Father Buccellato one day out of curiosity approached a peasant who had accepted the Communist offer, he received the following reply: "I know nothing of politics, Padre, but if getting

land is Communism, I guess I am one, too."

Resentful about this "ruthless political tool that accomplished a bloodless Red revolution," the Franciscan monk, who had taken an oath of poverty, says he "felt closer to these people than the Communists could hope to." However, he overlooks the fact that a friendly *padre* is no compensation for the Church's continued exploitation and for years of helpless, hopeless poverty. Quite naturally, he attributes to the Communists, and therefore discredits, a sign posted on his church wall: "*Aquí no queremos Católicos*" — "Here we don't like Catholics."

The sign could very well signify a reaction rooted in something far deeper than the passing political scene.

Another lesson to learn from Guatemala's upheaval is that the United States has been neglectful of the other Americas. Millions of dollars have been poured into Europe and Asia, especially during the past fifteen years, but little more than lip-service has been paid to our Good-Neighbor Policy in Latin America.

Material aid here and there is not the answer. Sporadic cultural missions or official Inter-American meetings have not impressed Latin American thinkers. To state the case bluntly, the principles and practice of democracy of which America is guardian have not crossed national boundary lines, and in many instances individual Americans have failed to act as true exponents of that democracy. In particular, Latin Americans have been very critical of several of the large business concerns, which, while providing industrial expansion for individual nations, have nevertheless engendered deep resentment because of their exploitation of such interests as tin, oil, bananas, or coffee.

America's compromising attitude toward human rights among her Latin American neighbors has not contributed to the establishment of good feeling within the hemisphere, as the Guatemalan incident has demonstrated. The United States seems to have developed a peculiar case of hyperopic vision with regard to foreign affairs that allows her to see clearly the

problems of countries an ocean away, east or west, but to blur hopelessly when peering southward into her own back yard. Too busy with other continents, she is failing to fulfill her spiritual mission to the one continent most closely connected geographically and—potentially, at any rate—politically.

A third lesson to learn from the sad story of Guatemala is the need for a more militant, perspicacious Protestantism in Latin America. Too often American Protestants are complacent and lukewarm, more concerned about religious differences than about spiritual needs. Christ's commission to go into all the world and preach the Gospel is shamelessly neglected, as Macedonian calls from a fettered continent go unheeded and unfilled. American cities and hamlets boast a church on every corner, while there are areas south of the border that have never been reached with the Gospel.

The only effective way to stamp out Communism is through a powerful, apostolic mission to preach the Gospel of Christ to the 173 million people in the continent of Latin America, which even today is growing two-and-a-half times as fast as any other country in the world. This is a challenge to American Protestantism as well as American democracy, to Christian generosity as well as national liberality.

Just as "a little leaven leaveneth the whole lump," so may the missionary zeal of evangelical Christianity inspire a waiting nation. It may be that God in His mercy will spare Latin America in the day of His fierce anger, as He would have spared Sodom and did spare Nineveh in days of old—because of the faithfulness of even a few. This is indeed as grave a challenge to American energy and inner resourcefulness as ever faced our country in its most turbulent hours.

In conclusion, we ask ourselves in all seriousness, How much is Latin America worth to us as a nation? How much is it worth to us as Christians?

It is for us to decide.

Love's Labour Lost



Cardinal Stritch

As a preliminary preparation for the World Council of Churches assembly, the officials of that organization repeated their efforts of past years to induce the Roman Catholic Church to send representatives to the meetings, even as mere observers. In response to the overture, a Roman Catholic spokesman, Samuel Cardinal Stritch, Archbishop of Chicago, expressed the canonical definition in this respect:

"The Catholic Church does not take part in these organizations or in their assemblies or conferences." The Church "does not allow her children to engage in any activity or conference or discussion based on the false assumption that Roman Catholics too are still searching for the truth of Christ. For to do so would be to admit that she is one of the many forces in which the true church of Christ may or may not exist."

The fact is that Protestants, generally speaking, do not know the Roman Catholic Church, and Catholics, especially the hierarchy, are ignorant of what Protestantism stands for. In fairness to Cardinal Stritch, we observe that his attitude is in strict consonance with the tenets of his church, and Protestants should understand this. Because the Roman Catholic Church by the essence of its constitution cannot participate, even non-officially, in anything non-Catholic, it is ridiculous for Protestants to expect a different response.

True, they might have been encouraged to make these overtures by some of the papal pronouncements inviting "Christendom" to join the Roman Catholic Church. But if our Protestant friends were familiar with the constitution of this church, they would clearly see that these papal invitations enjoin all those who profess any part of Christianity to come in submission to the pope, to accept his infallible position, to acknowledge him as the head of the

entire realm of Christendom, as the vicar of Christ and the sole authority in matters temporal and eternal whenever pertinent to religion.

It is sad to see that this type of diluted Protestantism is not conducive to anything constructive; masking the spirit of the Reformation, it only serves to discredit the work of the Reformers. If one is to make comparisons, Cardinal Stritch's loyalty to the principles of his religion is more to be admired than the ballet dance of certain "ecumenists" who do not stop to think of the grave dangers that threaten genuine Christian faith if a compromise is effected with the centuries-old Roman Church.

It is too early yet to predict what the final results of the World Council of Churches will be, but if the preliminaries were of such a compromising nature, we are afraid that the conclusions might be even more saddening. May God not permit the subtle practice of *divide et regna* to find its way to the genuine body of Christ, the Church redeemed by Him. And may those of us who still call ourselves heirs of the Reformation take sufficient courage to stand faithfully for the defense and preservation of our Christian heritage.

Roman Catholicism Outmoded



"As every traveler knows," reports *The Priest*, Catholic pocket magazine, with bland assurance, "there is no majority of practicing Catholics in Spain. Nor in France or Italy."

(June, 1954) Basing its assertion on reports of investigating priests published in the Spanish review *Ecclesia*, *The Priest* comments, with surprising candor, "This is nothing new. What is new is that many of this [working] class are embracing some form of Protestantism."

Ecclesia supplies some of the reasons, which *The Priest* quotes:

"The report finds that Spanish workers consider ecclesiastics more concerned

for the rich than the poor; they favor separation of church and state; they feel that some small increases of wages have come from fear of communist infiltration rather than from any devotion by the Franco dictatorship to principles of social justice."

It is generally observable, both in history and contemporary practice, that any kind of monopoly is detrimental to the common good, and that, contrariwise, competitive enterprise is beneficial to society. The former leads to stagnation, the latter to stimulation.

For centuries the Roman Catholic Church has had a monopoly on religion in Spain. Untouched by the Protestant Reformation of the sixteenth century, she has proved a backward nation socially and has produced a brand of Catholicism lacking—according to *The Priest*—in virility and conviction.

But today after long centuries the Protestant influence is being felt. Many of the working class, if *Ecclesia* is reliable in its reporting, are turning toward Protestantism. However, there is an opposite, more subtle influence exerted by evangelical Christianity that is not touched upon in the foregoing report.

Where there are competitive enterprises, whether secular or religious, zeal inspires zeal. There is no tongue more eloquent than the testimony of a zealous life. To use a platitude, lives speak. Consequently, more than once, active Protestant Christianity has inspired Roman Catholics to be more vigilant about their conduct and more zealous in the practice of their own religion.

In addition, where Protestantism is strongly rooted, Roman Catholicism in general is inclined to rely more on Bible teachings than on its own traditions, thus evincing a tendency to emulation. America is a good example in point, and for this very reason American Catholics are considered as weak by other countries.

In spite of Rome's monarchical system and authoritarianism, Catholics are often found to be receptive to liberal ideas in areas where Protestantism flourishes. In

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fact, many an American Catholic would not hesitate to go to the defense of American democracy, although the Pope himself has openly condemned "mass democracy."

Finally, Roman Catholicism is stronger in countries such as the United States for the simple and almost paradoxical reason that the democratic principles inherited from predominantly Protestant forefathers not only favor but protect the free exercise of Roman Catholic religious practice. For this very reason, if for no other, the Roman Catholic Church should understand once for all how important it is, for its own self-preservation, *not* to persecute Protestants in Catholic countries—first, because a strong Protestantism provides a stimulus to greater devotion among Catholics, and second, because Protestantism is based on principles, such as the right to freedom of conscience and religion, that in the long run favor and protect the Roman Catholic Church.

In this connection, it is interesting—not to say refreshing—to note that there are American Catholics who do not favor persecution of Protestant minorities. Under the title "An Old Spanish Custom," the diocesan paper *The Indiana Catholic and Record* (April 9, 1945) expressly con-

demns persecution of Protestants in such places as Colombia, declaring:

"There are two ways of handling the question of Protestant missionaries in Catholic countries.

"There is the Spanish way.

"Then there is the right way—or at least what many of us in America consider to be the right way.

"Apparently some Catholics in Colombia, South America, want to try the Spanish way . . .

"It may be some comfort to you that you know you are persecuting a false religion. However, it is very cold comfort to your fellow Catholics elsewhere in the world."

It is apparent from occasional comments such as the foregoing, among Roman Catholic writers and ecclesiastics that not all Catholics give assent to official dogma, especially as it affects social and political activities. Laity and clergy alike are expressing discontent over feudal and inquisitorial practices of their Church.

Can it be that, in some quarters, at least, Roman Catholicism is outmoded?

Chile's Hierarchy Seeks Comeback

According to Pedro Zettele's report, Chile's Roman Catholic hierarchy is trying very hard to regain control of many phases of the nation's life which were lost to it in the period 1920-52. One effort which just now is being spiritedly debated in the press and radio is reflected in the demand by Catholic University here that graduates of its social service department be recognized as on the same professional level as graduates of that department in the University of Chile. The secular university protests. It points out that the Catholic department's training is definitely sectarian, and that its educational standards are so inferior that it would be a farce to grant students who have taken its course the same standing as those who have completed their work in the University of Chile.

In another effort to regain lost ground, the hierarchy is attempting to get the government to create the post of supervisor of religious education in the nation's high schools, and to appoint to it a former police officer who entered a monastery 20 years

ago to escape justice. He had been accused, along with others, of conniving at the drowning of a primary school teacher, a leader in the teaching profession who had been critical of the then government of Chile. Public opinion has always resisted attempts to create a supervisory post such as the hierarchy is now demanding. In still another case, a "hidden hand", working through the militantly Catholic wife of President Ibañez, is seeking to eliminate from the high ranks of the army any officers who are Masons or "liberals". Meanwhile, the present minister of defense, a prominent Roman Catholic, is trying to transform the former objective attitude of the army toward religion into a definitely sectarian participation. On a number of occasions he has ordered army units to parade in Roman Catholic processions, thus violating the accepted principle of church-state separation. However, the majority of the army officers are inclined to be impartial toward religion, and are said to resent the sectarian attitude of the minister.

GRACE OF GOD ON SALE IN ITALY



By DR. GASPAR LANGELLA

Roman Catholic Priest

OF KEEN INTEREST to the careful observer are the features that can be discerned in the complex and fluid scenes of today's Italy. Those features are the more worth noticing if one considers that Italy is the very country where Catholicism and clerical rule have for centuries been an integral part of the social, cultural and political system of the nation.

A fact which surprises only the superficial observer is the ease with which huge Italian masses have shifted toward Communism, in spite of their ancient Western civilization. But a logical interpretation can be given to that history-making fact on the grounds that large masses of people—prepared by centuries of clerical obscurantism—have been instinctively attracted to a system which, similar in aims and methods to Catholic rule, had for the destitute that dynamic appeal long since lost by Catholicism. Having become identified with the bourgeoisie, the church had lost its traditional grip on the lower classes which the Catholic hierarchy had always used as a maneuverable mass and as an asset in its bargaining with the Italian governments.

The "Non Expedit" bull of Leo XIII (1886), with its attempt to make governing without the Vatican impossible in Italy, was one of the most notorious cases of a tactical use of these masses. The official document, carrying the papal prohibition to support the legal government, was maintained (slightly modified in 1905) up to some years after the First World War.

A similar policy was followed by the Vatican in 1923 when the "Partito Popolare" (the forerunner of today's Italian

Christian Democratic Party) was sacrificed to Fascism in a bargain carried out by the Catholic hierarchy in an attempt to regain its privileges. That Catholic party represented, at that time, a strong political force which, allied with minor parties, could successfully bar the way to the power of fascism. One priest, Don Sturzo, had—by order of the Vatican—nursed the party. The same priest—by order of the Vatican—had to disband it while Catholics (and even priests) were being murdered all over the country.

Those who are not familiar with Italian problems are shocked, when in Italy, to hear statements of humorous and philosophically-minded priests expressing the view that, were it not for the providential action of God who counteracts the negative action of the hierarchy, the "Holy Mother Church" would have been destroyed long ago. Such a paradoxical statement gives color to the nonchalance of Catholics. Their passive attitude is accounted for by the very nature and structure of the Catholic system, in which Christianity is demoted to a mere organizational matter by what we could define as a sacramental policy.

That policy, institutionalizing the complete dependence and helplessness of the layman, becomes the instrument of the power of the hierarchy. The layman finds himself dealing with the organized church in the same terms he deals with the vending machine.

There is—ready-made and ready to be delivered, manufactured to suit thousands—the "Grace of God," in standard sizes to meet the different needs of the different moments of a layman's life. Only a pennyworth of effort is required to operate the gadget. Everything else is taken care of by the organization, which assures the continuity of the supply and the genuineness of the product, drawing from a blank check allegedly surrendered by the Almighty Himself to the hierarchy.

The layman has put his personal relations with God in trust with an organization which takes care of them for him. Outright support of the system becomes conducive to fitness for Heaven, of which

the organization holds the key, being able to transfer, through the mechanism of indulgences, spiritual credits from one member to another.

The fact that the layman remains perpetually under-age, consequently boosts the claims of the organization to have authority to make decisions for him in political matters as well as in any other field of his civic activity.

Contrasting with that amorphous and gray environment of Roman Catholic domination stands the new reality of an Italian Evangelical minority. Untied by political fetters and healthy with a genuine Christian vitality, those small but intelligent groups represent the spiritual hope of Italy in a changing world. The country is going through a deep historical crisis, reverberating a general spiritual uneasiness, and the man in the street, shaken in his long-established mental habits, is bewildered at what is happening.

The well-to-do man, who had always considered Catholicism and clerical rule as a long-tested means for the safeguard of his position of privilege, is frankly distressed, facing the failure of a system that had worked for generations on a stereotyped scheme. The middle-class man has lost his traditional certainties: he is not sure about anything important. His self-confidence and enthusiasm are gone. Living a sort of subliminal form of life, the average man is empty, inconsistent, and unstable. Having lost his traditional standards and not being convinced of anything new, that man doesn't know what he himself is and what he stands for. Being nothing definite, he can become anything: even a Communist.

Only a Christian intelligence, which can apprehend the crisis, has the power to overcome it. A main role in this spiritual reconstruction is played by the Italian Evangelism, which courageously meets the challenge of the crisis. By that active minority the uncertain fellow citizen is reached with new methods, ideals, hopes, and values. Contrasting with the apocalyptic and somewhat catastrophic mentality that today pervades Italy is the sobering action of the Evangelical groups.

Scattered over the country, they form vigorous nuclei wherever they settle, producing a new trend in civic life. They are giving a vivid demonstration of how democracy and freedom are intimately connected with deep religious conviction.

But Italian Evangelism does not face merely the difficult task of reconstruction in Christ. As a matter of fact, all Evangelical activities are hampered by a governmental bureaucracy which is sensitive to pressures exerted by the Vatican through its political organs (especially Catholic Action). A hardly-concealed hostility is manifested by government officials expressing once more that age-old habit of backing the clerical rule to retain their hold on the people. By antagonizing a clear-cut Christian force of reconstruction, the bureaucrats, themselves by no means practical Catholics, show that they fear intelligence and that they have lost both imagination and hope. They are ostensibly leaving their country open to the renewed hazard of extremism.

In spite of all handicaps, the seed of Evangelism is yielding its fruit. In the cities the Evangelicals are represented within civic-minded groups. But Evangelism is not only an urban phenomenon in Italy. It is also found in the countryside.

When, four years ago, I was crossing on horseback a gently rolling section of Mid-Appenines (Molise), I was joined along the way by the bearded figure of a peasant riding his donkey with two bundles of firewood hanging at each side.

He told me of his faith and how a flourishing community of Protestants had been established in the surrounding farms. Evangelism does not have an easy time in Italy, but it is deeply rooted now.

The message conveyed by the great Nolan martyr Bruno contains a word of encouragement to those whose lifework is threatened by violence or injustice: "*Veritas filia temporis*." "Truth is the daughter of time." The man who wrote that phrase died, burned at the stake and despised, after eight years of agony, but his charred hand still leads the way out of the mental labyrinth where Italy has been enclosed for centuries.

"Assassins in the Name of God"

by ERNEST GORDON

(A Review of M. Henri Laurier's "Assassins au nom de Dieu" Editions de la Vigne, Paris, 500 francs)



Pavelitch and Stepinac exchange New Year greetings.

AT LAST we have the whole story, carefully documented with references and photographs, of one of the most cruel episodes in history. One might say even in church history, for the massacres of Orthodox Serbs by Roman Catholic Croats with the cooperation of the clergy, in the 1940's make those of Alva in the Netherlands and that of St. Bartholomew's Night appear trivial indeed.

The most astonishing mystery is how this vast crime has been covered up by the press. Few know anything of it. We have here a demonstration of how profoundly the sources of information are choked by a subtly operating clericalism. M. Henri Lauriere, the author of *Assassins au Nom de Dieu*, is himself a Catholic who, by the very title of his book, places squarely the responsibility where it belongs. This immense and unparalleled persecution was carried on in the name of God by priests of the Church of Rome and its devoted henchmen with the connivance of Rome itself.

The Church of Rome and the Eastern Orthodox Church have much the same beliefs, but the Roman Church loves its brother as little as Cain did his. Croats

and Slavs are of close racial kin, out of opposing religions. The Croats have been the bodyguard of the Jesuits and of the Hapsburg monarchy, the spearhead of the movement southeastward to Salonika. World War I broke out at Sarajevo on the assassination of the Jesuit-educated Hapsburg heir, Prince Ferdinand. At the close of the war and by the Peace of Neuilly, Catholic Croats and Slovenes were united in one nation with the Serbs. At once the Croats began to intrigue against their fellow Southern Slavs. Terrorist bands were organized. These tied in with Mussolini, who financed them. When Alexander I of Yugoslavia visited France in July, 1929, he was met by a gang of these terrorists at Marseilles and shot dead. The leader of the gang was one Anté Pavelitch.

The rest is well remembered.

Pavelitch and Pius XII

On April 6, 1941, the Germans attacked Yugoslavia without declaration of war. Croats, headed by this same Pavelitch, joined them. As a reward, Hitler made him a puppet head of a new "Independent State of Croatia"—this assassin and desperado.

Then began war on all Serbs and Jews. The 2,200,000 Serbs in Croatia were ordered to wear a mark indicating their nationality; the Jews likewise. This facilitated coming massacre. They were forbidden to walk on sidewalks. In all post offices, cafés, stores, buses, and streetcars, the sign appeared: "Entrance forbidden to Serbs, Jews, foreigners, and dogs."

Six weeks after the invasion, Pavelitch went to Rome where Pius XII, the present Pope, received him and his followers. Oh, yes, I know the bloodshed had only begun. From the Vatican, Pavelitch stepped over to the Palace of Venice,

where Mussolini awaited him for the signing of a mutual pact. One clause, we may say in passing, declared war on the United States.

The plans of the new government were set forth by the Croat Minister of Education and Worship, Dr. Budak: "For them [Serbs and Jews] we have three million cartridges." Pavelitch at the same time announced to his terrorist Ustashi bands, "No Ustashi is good for anything who cannot cut out a babe from the body of its mother."

This crusade had been anticipated by a Croat political theoretician years before, Dr. Starcevitich. Austria, Hungary, and Croatia were to be grouped together under the crown of Emperor Franz Josef. As to the Orthodox Serbs, chief obstacle to this program, they were to be subjected to mass conversion. That failing, Starcevitich declared, "The Serbs are marked for the slaughterhouse." A popular Croat slogan was, "God in Heaven: the Croats on earth." God in the person of his priests was to run the slaughterhouse!

And they did!

Even before the papal reception of Pavelitch, Gutich, commander at Banja Luka, announced: "I have given orders for the complete extermination of the Serbs. Our Pavelitch will bless you for this work. It is thus that I wish to serve the will of God." Then it began.

Buried Alive

On the night of April 28, ten days before the visit of Pavelitch to Pius XII, some hundreds of Ustashi encircled five villages in the district of Bjelovar, arrested 250 peasants with priest and school-teacher, forced them to dig their own graves, and then buried them alive.

At Gracac, the Serb physician, Dr. V. Torbica, was cut up alive with knives. They scattered salt in his bleeding wounds, crying, "Is the operation successful, Doctor?" In the town of Otocac, the Orthodox priest and his young son were chopped to pieces after digging their own graves. The priest and his boy were saved to the last. The boy was cut up before his father's eyes, and the latter

was obliged to recite prayers while this was going on. When the boy expired, the brutes tore out hair, beard, and skin from the father and cracked his eyeballs. Then they dispatched him.

Luke Acramavich, a Serb Member of Parliament, was crucified, then left dying in his burning home.

Then followed wholesale massacres. In June, 1941, more than a hundred thousand Serbian men, women, and children were butchered in some days in their homes, in fields, in prisons, in schools, and even in Orthodox churches.

"*Deus vult.*" The old Crusader cry in the twentieth century!

In the church of Glina, ten thousand Serbs were hacked to pieces, their throats cut in a hell of cries and groans. After each succeeding massacre, Ustashi blood-soaked uniforms were changed. This went on day after day.

This war of religion became an unparelleled genocide. Dr. Budak, Minister of Education and Worship, said, "We will kill a third of the Serbs, deport another third, and force the rest to conform to the Catholic religion."

At Karaburma, near Belgrade, a marriage group, the bride in her wedding gown, the groom, the officiating priest, and all the guests, were bound together with wire and thrown into the waters of the Danube.

Dr. Novak, Croat university professor, reported that Franciscan monks were the eager collaborators in these cruelties. Their monasteries were long centers of Ustashi espionage, organization, and armament. "The church became the advance guard of Ustashi expeditions for rooting out the people of Bosnia-Herzegovina, both Serb and Moslem."

Earlier the Archbishop of Zagreb organized great processions and incited the people to pray to "our Lady" for victory over the Serbs.

Of course the Orthodox churches themselves were not spared. Two hundred and fifty were pillaged and destroyed in the provinces of Like, Kordun, and Banija; eighty in the diocese of Djakovo. The Serbian bishop, Dositje, was beaten until

he went mad; the octogenarian Orthodox bishop of Sarajevo was also beaten and his throat cut as any hog's. "One could wish that these [Roman Catholic] men of God prayed for the souls of the Orthodox clergy whom their followers were murdering," says M. Laurière. The Roman Catholic Archbishop's paper of this same Sarajevo, the *Weekly Catholic*, wrote of "using revolutionary methods in the service of the truth. It is unworthy of disciples of Christ to think that the strife against evil can be carried on in a fastidious manner and with gloves." The same archbishop composed a long and fulsome ode to Pavelitch, which ends with these lines:

"May the Lord of Heaven ever be with thee,
O thou our adored guide."

"The martyrology is interminable," continues M. Laurière.

The Orthodox archbishop of Banja Luka was dragged by his feet for some kilometers, his beard torn out (as with all other priests), a wood fire kindled on his chest his body then cut to pieces and thrown into the River Vrbanja.

A priest, Babitch, was buried to his waist. Around him danced these savages, and, every time they approached their victim, they cut from his living body a strip of flesh. This went on for hours, and the formless human figure was finally left as an example.

So did these churchmen out-Iroquois the Iroquois!

Solidarity Between Clergy and Terrorists

Yes, churchmen. It is noticeable that of the nineteen illustrations in this report, fifteen show the intimate relations of the Roman Church, including Archbishop Stepinac, to this crusade. Others are atrocity pictures. Thus:

"Pavelitch at a demonstration; Archbishop Stepinac on his right hand, the Pontifical Legate Marcone on his left" (p. 73).

"Pavelitch standing in the center of a group of Franciscan monks; below, surrounded by a group of Catholic nuns" (p. 86).

"Archbishop Stepinac welcomes Pavelitch at the entrance of the Church of St. Mark at Zagreb: accompanies him to the exit of the church" (p. 98).

"Solemn audience of Catholic archbishops and bishops at Pavelitch's home. On his right hand Archbishop Stepinac; on left, Archbishop Seritch. Below, Stepinac assisting at the funeral of the President of Ustashi Parliament" (p. 100).

"Archbishop Stepinac and the Pontifical Legate Marcone reviewing a military parade, surrounded by Ustashi officers. Below Stepinac speaks at a Ustashi demonstration" (p. 104).

"Pictures of conversion to Rome by military force. The lower one of the Franciscan monk, Margetich, converting *en masse*" (p. 108).

"Franciscan friar, Maistorivitch, now in cassock, now in Ustashi uniform" (p. 148).

The church papers quoted illustrate the same solidarity between clergy and terrorists. The *Episcopal Journal of Bosnia* pays tribute to Pavelitch "the man of Providence... The holy year is the year of the resurrection of liberty for the Free State of Croatia. In the midst of a rainbow stands the heroic figure of Pavelitch. In his person are summarized thirteen centuries of religion, fidelity, courage and heroism..."

The *Croat Voice*, organ of Catholic Action, calls "the elimination of the dreadful influence of Orthodoxy and Byzantism on the Croat people, one of the greatest moral advantages of our new situation."

And Stepinac? On the 23rd of February, 1942, a Te Deum was sung at his episcopal church in Zagreb, in which all the ecclesiastical dignitaries were present. Also the assassin Pavelitch, to whom exceptional honors were paid. "The re-establishment of the Croat Parliament is attended by the prayers of the church," said Stepinac. The Judge Eternal was called on to "restore our dear fatherland



The entire Roman Catholic Episcopate gathered around executioner Pavelic. Stepinac is at his right.

on the eternal foundations of evangelical principles." In a pastoral letter he affirmed that, in spite of the complexities of the situation, "this is the Lord's work and wonderful in our eyes" (Psa. 118:23). Then he called on his priests to incite the faithful to prayer and to raise their hands "to the Father of lights, source of every perfect gift, to inspire [Pavelitch] the head of the Independent State of Croatia, giving him wisdom and permitting him to fulfill his duty in honoring God."

Singing of Te Deums was ordered in all the churches of Croatia. Mgr. Stepinac was, in return, made Chief Chaplain of the Armed Forces of Croatia.

During the war, Stepinac twice visited the Holy Father at Rome. How can one believe that Pius XII was not thoroughly informed of what was going on in this, his Catholic state?

Two weeks before Stepinac's first visit, the Croat Government issued its decree on conversion from one religion to another and appointed a Franciscan monk as head of the service. Noteworthy was the decree of June 3, 1941: "The government desires that priests, teachers, all Orthodox intellectuals in general, as well as merchants, industrialists, and rich peasants, should *not* be received into the Catholic church. *Only the poor population of the Orthodox Church are to be converted.*"

This is the Communist technique. Destroy the leaders of a nation and absorb the commonality.

Fearful of foreign opinion, the clergy undertook to hide what was going on. A conference of the entire Croat Episcopate met at Zagreb on December 17, 1941, and announced that the great principle of the Catholic Church was *Ad amplectendum fidem catholicam, nemo invitus cogatur* ("The Catholic faith cannot be imposed by force"). Mere window-dressing! These bishops knew well enough that tens of thousands were being forced into Catholicism. They but added hypocrisy to cruelty.

When some became Mohammedans, in order to escape Catholic converters, they were liquidated. Thus the people of the village of Bogovo Bdro, who had gone over in a body to Islam, were massacred.

M. Lauriere, from his "enormous file," makes selections. Anté Klaritch, Franciscan monk, said in a sermon, July, 1941:

"You are old women and ought to don petticoats since you have not killed a single Serb. If you haven't firearms, use hatchets, sickles, anything. When you meet a Serb, cut his throat."

On October 1, 1942, Serbs destined for conversion arrived in Kaminsko. They marched, not knowing whether to church for conversion, or elsewhere to death. They had been promised safety. Thirteen were directly assassinated. Five hundred others followed them into two great ditches in the forest. Apparently they refused to apostatize from the Orthodox faith.

The Ustashi Hell

Father Kamber, Catholic curate in Doboj acting as prefect, forced Jews and Serbs to clean out latrines and to pay surtaxes. When the Nazis were finally defeated he, as so many other criminals, "thanks to mysterious protections," escaped by the help of the International Organization for Refugees to the United States, where he is now a Croat journalist.

Serbs fled in masses to the high mountains in intense cold and were tracked down. Infants were torn from mothers' arms and thrown into the deep snow. In Prebilovci, 805 women and children were thrown into a crevasse. Grenades were cast after them to assure the death of all. At times Serbs were cast living into quick lime and also bound close to hayricks, which were then set afire. There were also mass hangings.

At Vrain-Most five thousand peasants were ordered to assemble for conversion. Then they were butchered in cold blood. In August, 1941, all the male Serbs of Lijevno were driven into a forest and killed. A few days later their families suffered the same fate in the same place. Ustashis violated women and girls, cut off arms and feet of elderly women, tore out eyes, and impaled infants at breast.

One recalls the horrors of the sack of Madgeburg by the Imperial Catholic forces in the Thirty Years' War. It was but preliminary practice compared with our day, for in these massacres of today a half million Serbs perished.

A telephone record at Zagreb has been found, a despatch from the commandant at Vojnic, which reads, "The chase has been excellent today, five hundred pieces." It was a massacre report to the capital city, of which Archbishop Stepinac was the religious head.

The Italian correspondent Malaparte recounts in *Kaputt* his visit to Pavelitch. He noticed a hamper of what seemed to him to be oysters. When he asked his host about them, Pavelitch replied, smiling, "This is a present from my faithful Ustashis, twenty kilos of human eyes."

The story is confirmed by various who escaped the Ustashi hell.

A word concerning concentration camps. On the Island of Pag, in the Adriatic, 4,500 Serbs and 2,500 Jews are buried. All were cut down by hatchet. Worse still was the camp at Jasenovac. The filth, disease, vermin, and hunger were indescribable. From time to time the camp organized competitions for the best cut-throat. The champion was Peter Brzica, bursar of a Franciscan college in Herzegovina and member of a religious band of crusaders. On the night of August 29, 1942, he succeeded in cutting the throats of 1,360 prisoners. As a reward he received a gold watch, a silver service, and for dinner, a pig roasted in milk, and a bottle of wine.

At Jasenovac were brick ovens built to contain up to 600 persons. In the first months of 1942, Jewish children were here burned en masse. The torture from famine was so intense as to lead to cannibalism. Great hecatombs of Jews took place in various other prison camps. Bound together with wire, they were driven at bayonet point into the Save River and drowned. In the prison camp Ustice, 25,000 Gypsies were massacred; in that of Jadnovo, 40,000.

The Franciscan monk, Maistorovitch, was an outstanding leader in slaughter. Thus he led a detachment of Pavelitch's guards to the coal mine of Rekovac, where Orthodox, Moslem, and Catholic worked peacefully side by side. Under his direction 52 Serbs were killed. Then, still under his direction, 1,500 men, women, and children in the neighboring villages met the same fate. It is not necessary to enlarge on his bestial operations.

A Te Deum After Massacre

For the Nazi war criminals, came a day of reckoning. This appears not to have been the case with these Catholic Croats.

When the crash came, the Minister of Foreign Affairs of Croatia arranged to have the booty, which Pavelitch had accumulated and stored in Archbishop Stepinac's palace at Kaptol—five heavy trunks—turned over to Salitch, the private secre-

tary of Stepinac. In them were 300 kilos of gold and a huge quantity of precious stones.

Pavelitch, his ministers, chiefs of police, and hangmen fled into Austria. Accompanying the column were Archbishop Saritch and Bishop Garitch. Saritch took refuge in a Catholic institution in Freiburg. He is now in a Madrid monastery.

Pavelitch hid himself and his loot in monasteries at Salzburg and Ischl. He had donned a cassock, although not a priest. Later he went to Rome, where he lived disguised as a priest in a convent under an assumed name. Thanks to Italian clergy, he left for Buenos Aires on an Italian steamer in November, 1948, with a passport as Pal Aranyos, secured from the International Red Cross at Rome. There he resides today, well healed with the contents of his five trunks.

Many Ustashis were incarcerated by the Allies in camps. After a time, visiting Catholics from Rome secured the release of certain of the criminals, among them L. Milos, known as "the human hyena" and responsible for the deaths of more than 120,000 persons at Camp Jasenovac. Ustashis found safe refuge in the Franciscan monastery at Klagenfurt, Austria, and in that of Salzburg; in Italy, in a half dozen places, including the Franciscan monastery of Modena. The Institute St. Jerome at Rome opened its protecting doors to the infamous cutthroats Luburitch and Dragonovitch. In Paris and Bavaria were found other ecclesiastical cities of refuge for these thugs.

The Charter of the United Nations proclaims its faith in the rights of man, yet today, among its member nations, reside in peace the assassins of hundreds of thousands of inoffensive people.

Such scandalous impunity is an insult to the conscience of the whole world. It makes derisory the Convention by the Assembly General of the United Nations for the Repression of Genocide.

That Archbishop Stepinac, then, was in cahoots with the Croat murderers is ob-

vious enough. Yet he is now represented as a martyr. It is *Æsop's* fable of the lamb fouling the water of the drinking wolf upstream. Cardinal Spellman has gone so far as to name a Catholic high school in New York after this "martyr."

The Pope, on his part, has made him a cardinal. Those who are trying to bring about diplomatic relations with the Vatican do so on the ground that the Vatican is exceptionally well informed of what is going on world over, and that we could benefit by this knowledge. We can then assume that Pius XII has all along known about these hideous massacres. But we do not have to assume anything. In the *Washington Post*, February 21, 1943, that is, nearly two years after the massacre began, Pius XII sent a New Year's telegram of good wishes to Pavelitch. A despatch to the Catholic News Service, dated October 12, 1942, and copied in all Catholic newspapers in the United States, read:

"Among positive changes the Curia hails with satisfaction the change in France [to Petain-Vichy government], a greater stability in the present [Franco] government in Spain, and *Catholic determination in Slovakia and Croatia*." By this he meant what the Ustashi Gutich meant when he said, "*We have bettered the statistics in favor of the [Catholic] Croats.*" Pavelitch's words were, "After us, there will be a territory racially Croat, which we leave as a heritage to our people."

Overbreeding in Italy, Quebec, Ireland! Massacre in Croatia! In both ways Catholic "statistics are bettered."

Nothing wickeder has come from the Vatican since Gregory XIII struck his triumph medal and ordered a *Te Deum* to commemorate the massacre of St. Bartholomew's night. In one of the corridors of the Vatican there is still a fresco commemorating this *Hugonorum strages*. Pius XII must often pass by it.

The Lord Jesus called Jerusalem of the Pharisees the *Apokteinousa*, the Murderers (Matt. 23:37). How vastly more is Rome worthy of the name!

FEAR THAT IMPERILS THE FUTURE



In a speech notable for its absence of partisan politics and characterized by a keenness of insight all too rare from either the political platform or the academic desk, Adlai E. Stevenson

addressed an audience at the Columbia University Bicentennial Conference last June on America's "moral crisis."

In our judgment, few speeches of the past several decades have made a deeper appeal to the hearts and minds of thinking Americans. For this is not just another oratorical exposition or a demonstration of a man's ability to construct words. It is rather the result of deep conscientious reasoning, the explosion of a mature mind which feels deeply the crisis at which the nation has arrived. In this symptomatic age, when we witness the struggle of good against bad, evil powers against spiritual forces, matter against soul, it is comforting to hear a voice such as Mr. Stevenson's warning the nation.

With clear vision he emphasizes the fact when feudalism supplanted the Roman Empire and when early Christianity was overshadowed by the Roman Catholic Church, a fatal blow was leveled at mankind. And the only saving power came a thousand years later, the era of the Protestant Reformation, when "the individual emerged with new relationships to God, to nature, to society."

We feel impelled to reproduce a portion of Mr. Stevenson's provocative, challenging speech (printed in full in the New York TIMES of last June 5).

There are rising voices here and abroad . . . that tell us that our national energy is

spent, that our old values have decayed, that it is futile to try to restore them.

Why then all this abuse and criticism? Why then have we of late grown afraid of ourselves? Why have we of late acted as though the whole of this nation is a security risk? Why do you suppose we have given in to the bleatings of those who insist that it is dangerous for a man to have an idea? Why do we talk of saving ourselves by committing suicide—in the land of Jefferson?

So, having said: "Three cheers for America—you've done a great job of work," we have to add: "But look out, America, your work has just begun; though you've nobly grasped the present you could meanly lose the future."

What's the matter with us anyhow? The usual diagnosis is ignorance and fear. Ignorance leads many to confuse ends with means, to act as though material progress were an end in itself rather than a means to great and noble ends. This, I suggest, is the peril of our hard-headed, pragmatic attitude that has helped us so much to achieve our vast social and economic transformation, for if we ever succumb to materialism the meaning will go out of America.

And ignorance begets fear—the most subversive force of all. If America ever loses confidence in herself, she will retain the confidence of no one, and she will lose her chance to be free, because the fearful are never free.

But I wonder if all of these alarming concerns are not America's surface symptoms of something even deeper; of a moral and human crisis in the Western world which might even be compared to the fourth, fifth and sixth century crisis when the Roman Empire was transformed into feudalism and primitive Christianity,

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early Christianity, into the structure of the Catholic Church, or the crisis a thousand years later when the feudal world exploded and the individual emerged with new relationships to God, nature, to society.

And now in our time, in spite of our devotion to the ideas of religious and secular humanism, I wonder if we are in danger of falling into a spirit of materialism in which the aim of life is a never-ending increase of material comfort, and the result a moral and religious vacuum.

Is this leading, as lack of faith always must, to a deep sense of insecurity and a deterioration of reason? And I wonder, too, if today mass manipulation is not a greater danger than economic exploitation; if we are not in greater danger of becoming robots than slaves.

Humanism Versus Paganism

Since man cannot live by bread alone, is not the underlying crisis whether he is going to be inspired and motivated again by the ideas of the humanistic tradition of western culture, or whether he falls for the new pagan religions, the worship of the state and a leader, as millions of believers in the Fascist and Soviet systems have already done.

That we are not invulnerable, that there is a moral and a human vacuum within us, is I think, demonstrated by many symptoms, of which McCarthyism, which has succeeded in frightening so many, is only one.

But it is even more certain that there are millions who see or at least who dimly sense the danger, and who want to make life in its truly human meaning the main business of living; who want to express the humanistic tradition of reason and of human solidarity—who want to understand the truth and not be drawn into the mass manipulative influence of sentimentality and rationalization.

I venture to say that there are in the world many with a deep, intense longing for a vision of a better life not in a material, but in a spiritual sense; for love, for human solidarity. There is a hunger to hear a word of truth, a longing for an

ideal, a readiness for sacrifice. Churchill's famous speech at the beginning of the war is an illustration and so is the totalitarians' appeal to emotional forces rather than to material interests.

But the conventional appeal seems to be so often to the better life in material terms. I wonder if people are not eager to hear about the better life in human terms.

And I think that deep down the ideas of independence, of individuality, of free initiative, represent the strongest appeals to Americans who want to think for themselves, who don't want to be creatures of mass suggestion, who don't want to be automatons.

The question is, I suppose, whether the human and rational emotions can be aroused instead of the animal and irrational to which the totalitarians appeal. But fill the moral vacuum, the rational vacuum, we must; reconvert a population soaked in the spirit of materialism to the spirit of humanism we must, or bit by bit we too will take on the visage of our enemy, the neo-heathens.

The Answer Within Us

I have said to you that in my judgment America has accomplished miracles at home and abroad, but that despite all of this wisdom, this exertion, this goodness the horror of our time in history is that things are worse than ever before. There is no peace; we are besieged, we are rattled. Perhaps we are even passing through one of the great crises of history when man must make another mighty choice.

Beset by all of these doubts and difficulties, in which direction then do we look?

We look to ourselves—and we are not ashamed. We are proud of what freedom has wrought—the freedom to experiment, to inquire, to change, to invent. And we shall have to look exactly in the same directions to solve our problems now—to individual Americans, to their institutions, to their churches, to their governments, to their multifarious associations—and to all the free participants in the free life of a free people.

And we look, finally, to the free university whose function is the search for truth and its communication to succeeding generations. Only as that function is performed steadfastly, conscientiously and without interference does a university keep faith with the great humanist tradition of which it is a part.

For the university is the archive of the Western mind, it's the keeper of the Western culture, and the foundation of Western culture is freedom. Men may be born free; they cannot be born wise; and it is the duty of the university to make the free wise. The university is the guardian of our heritage, the teacher of our teachers. It's the dwelling place of the free mind.

More than 100 years ago William Ellery Channing defined the free mind this way:

"I call that mind free which jealously guards its intellectual rights and powers, which calls no man master, which does not content itself with a passive or hereditary faith, which opens itself to light whencesoever it may come, and which receives new truth as an angel from heaven."

I wonder, my friends, how many of us fulfill Channing's definition. And I wonder if that could be part of our trouble today?

Thank you.

END

Lutherans Gain Four To One Roman Catholic

The United Lutheran Church in America has gained four times as many Roman Catholics as members of its congregations in the United States and Canada as it has lost to Roman Catholic churches through conversion, results of a sexennial survey of ULCA congregations disclose.

Tabulations of gains and losses in 3,726 congregations of the United Lutheran Church during 1952 were submitted to the ULCA Executive Board by Dr. F. Eppling Reinartz, secretary of the church. A record number of pastors—87.6 per cent—participated.

"Of those respondents 1,017 reported that in 1952 they had received into membership one or more Roman Catholics for a total of 2,902—nearly 8 per 100 answering congregations," Dr. Reinartz said.

"One or more members were lost to the Roman Catholic Church by only 458 congregations for a total of 752, or about 2 losses per 100 answering congregations. 3,268 congregations reported no loss."

In another bracket of questions 3,386 replies showed 2,195 marriages in which the bride (850) or the bridegroom (1345) was a Roman Catholic. Roman Catholic priests performed only 1,322 marriages involving 859 brides and 463 bridegrooms in these same congregations.

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OPEN FORUM



Dear Dr. Montañó:

As this letter, sent by me to Dr. Poling, deals with a particularly insidious Roman propaganda technique, it was thought you might wish to publish it.

San Diego, Calif.

Sincerely,
Dee Smith

An Open Letter to the Editor of the CHRISTIAN HERALD

Dear Dr. Poling:

Your recent *Saturday Evening Post* article on Communism among the Protestant clergy is the occasion for this letter. Undoubtedly the article was written with some worthy purpose in view, yet, in my opinion, it will do incalculable harm.

This statement may shock you. You can point to the meticulousness with which your data was assembled, the scrupulous attempt to deal fairly, even to the extent of including yourself among those whose gullibility you censure.

However, this in no way changes the fact that the article contributes to a popular distortion assiduously cultivated in the public mind by a group of whose subversion there cannot be the slightest doubt, and whose schemes you would never willingly abet.

It is a well-known axiom that 'the best defense is offense.' Those who know themselves to be traitors must lose no opportunity of hurling accusations at others, in order to divert attention from themselves.

One of the two 100% treasonous groups in this country is the Roman Catholic hierarchy. The other is the Communist set-up.

If the Communists had the power to get their agents on Congressional Investigating Committees, if they were in a position to buy out or intimidate the American press, if they were able to arrogantly assume the role of champions of 'Americanism', branding all challengers of their imposition as 'Un-American',—if the Communists could manage to reach these objectives they would be in precisely the position now occupied by the Roman hierarchy in the United States.

Can there be any dupery to equal the dupery practiced on those who are tricked into abetting these traitorous prelates, men whose 1948 proclamation made perfectly clear their intent to subvert our Bill of Rights, overthrow our institutions, and trample down our Constitutional guarantees?

We are not responsible for the views expressed in this Department, nor do they necessarily represent the view point of this Magazine.—Ed.

In the footsteps of their leader Leo XIII, he who declared Democracy 'a modern evil' (*Vide*: Encyclical 'De Rerum Novarum'), they carry forward their plan to destroy Separation of Church and State, that great shield which is the chief protection of the Protestant Faith. They do this under our very noses, and they are able to do so because our fawning press covers their conspiracy with a cloak of silence.

When these men, through their agents, acquire control of political machinery they make a great show of exposing Communism, a totalitarian philosophy with which they have no real quarrel, for it in no way differs from their own. But behind the synthetic show of 'patriotism', the pretended concern with another totalitarian set-up, lurks a deep, devious, and carefully concealed purpose. Their real target is Democracy. One angle of approach is to discredit Protestantism, mother of Democracy, and guarantor of its survival.

A side-light on this was recently offered by the distinguished correspondent Joseph C. Harsch, who disclosed in *The Christian Science Monitor* that 80% of the 'security risks' dropped by certain Investigating Committees were Protestants, and these have stayed 'dropped', while the 20% of Catholics dropped as window-dressing have been largely reinstated. It was revealed that the dockets of some employees carry the annotation 'Attends mass regularly'—automatically exempting them from 'investigation.'

Does this indicate that most Protestants are 'un-American,' while most Catholics are patriotic? Or does it indicate that a well-laid plan is afoot to eliminate Protestants from public office, great and small, and make the personnel of the U. S. Government as nearly 100% Catholic as possible, preparatory to throwing out Separation of Church and State, opening the door to Government control by the Vatican, *de facto* if not *de jure*?

Part of the scheme appears to consist of creating in the public mind an impression that 'Protestantism' and 'Communism' are synonymous. What better way than by so branding the leadership of the Protestant Faith?

As first targets we would have, of course, those clergymen who have courageously opposed the political piracies of the Vatican's Storm Troops, the Roman Catholic prelates. Roman-controlled government agencies and agents could be expected to do what they have done in at once singling these out for vilification.

As you say yourself, what these unwary clergymen did was what practically all Americans were doing, including yourself. It is doubtful that there exists a single American who has not been a member of, bought tickets from, or given money to, some organization which the Communists were trying or did later try to infiltrate.

You may point out that for most of us this is of slight significance, because we ourselves are of slight significance. But when it is a question of Protestant leaders, that is a different matter.

In my opinion, such would be the case only if the clergymen persisted in lending their names to organizations *after* these were discovered to be questionable. None of the clergymen named in your article has done that, including yourself. So what you are really castigating is human fallibility—the making of a perfectly understandable mistake which it is most unlikely any of these men will make again. If your purpose in the *Post* article is to deter them from doing so, it seems rather obvious that the need for the article is past.

However, that article does serve a purpose—a purpose of which you are unquestionably unaware and to which you would never wittingly be a party. It does further the objectives of Rome by again linking the words 'Communist' and 'Protestant' in the public prints. An issue given inordinately blown-up publicity when it first broke, which deals with an error of judgment on the part of a few good and patriotic individuals as if it were calculated subversion on the part of the whole Protestant Community—this issue, properly dismissed as spurious by the public, is now resuscitated in your *Saturday Evening Post* article.

Does anyone benefit by its revival? Yes, the Roman Catholic hierarchy. The oftener the words 'Protestant' and 'Communist' are coupled publicly, the safer is their pursuit of

their treasonous schemes, schemes in which there is no 'error of judgment' involved, but which are unequivocally and whole-heartedly dedicated to the destruction of American Democracy.

The Protestant Reformation was the cradle of Democracy. All the great democratic concepts,—the worth of the individual, the intrinsic equality of all men, the spirit of fair play, social responsibility toward our fellows, all these had their inception in the Protestant Faith. To be born a Protestant is to be born with the insignia of Democracy stamped upon one's heart.

On the other hand, wherever Rome is able to twine her strangling tentacles around a Government, we see a populace ground down to social, intellectual, economic, and spiritual squalor, while irresponsible privilege, backed by the hierarchy, burgeons on their misery. To be born a Catholic is to be born with the taint of the Inquisition in one's blood.

Lest you think I speak unknowingly, may I state that I myself was born into a Catholic family, and lived in the Church for many years. I saw the Mother of the Inquisition at work from the inside.

It is indeed regrettable that so good a man as you would use his gift of words to provide, however unwarely, a smoke-screen for Roman intrigue. You have never been duped, to worse advantage.

On the one hand, we have the inadvertent contacts with unrecognized subversives made by a few ingenuous clergymen. On the other, we have the whole Roman hierarchy, followed by the sheep-like Catholic people and backed by the power of the Vatican, engaged in a deadly plot against American Democracy.

Agitation over the one while the other flourishes without restraint is a little like worrying over a case of hives in the face of an uncontrolled polio epidemic.

Sincerely,
Dee Smith

"Holy Horrors" and "Pious Junk"

Selling religious wares to the devout and pious has become an exceedingly profitable business. There are St. Christopher money clips, St. Anthony key chains, "rosary clickers", beads that contain water from a so-called miraculous fountain and even glowing-in-the-dark crucifixes. A few Catholic authorities have had the courage to come out and admit that selling religious gadgets is a "good racket". Recently the Archbishop Richard J. Cushing, in a radio address, strongly

warned against purchasing "holy horrors". He went on to list as "pious junk" and "pious rubbish" such articles as "crosses that glow in the dark, religious pictures with eyes that follow you around the room, water from a holy hydrant, vials of miracle anointing oils". The Archbishop added: "It's an insult to your intelligence; it's money spent for holy horrors. These things belittle Catholic devotion and encourage superstition." (*New Bedford, Massachusetts, Standard-Times*, March 23, 1954.)

Protestant Editor Becomes Mayor of Toronto



Mayor Saunders

Toronto is considered a stronghold of Protestantism and the seat of some of the most outspoken opponents of Roman Catholic infiltration into government positions. Though the constant vigilance of the Protestant forces has deterred a more rapid invasion of Catholicism into places where the security of freedom and democracy would otherwise be in jeopardy, the strong action of those Protestant leaders, and their fearlessness in enlightening the public regarding their Protestant heritage and the dangers of yielding the fortress to Roman Catholicism, make the election returns of last December doubly significant.

It was with a high degree of satisfaction that we took note of the return to office of Leslie H. Saunders, vice-chairman of the Board of Control and editor of the magazine *Protestant Action*. We pay tribute to his courageous defense of Protestantism, his loyalty in contending for the faith, and his uncompromising attitude in upholding the rights and principles of freedom and democracy. His election was accompanied by the fact that of the four candidates elected, he received the highest number of votes and is already thought of as a candidate for the 1955 mayoralty.

It is also significant that in this election, Communism was defeated. Of the 23 members of the 1954 Council, 4 are Roman Catholics, 5 Jews, and 14 Protestants. Councilman Saunders, together with the Mayor and the other magistrates, will be one of Toronto's twelve representatives on the new Metropolitan body for 1954.

The magazine that Mr. Saunders edits showed its influence during the electionary period: of the thirteen candidates who advertised in *Protestant Action*, all succeeded at the polls.

On June 28, Mr. Saunders became mayor of the City of Toronto, having been appointed to fill the unexpired portion of the year following the resignation of the former mayor to accept a civic post.

Our congratulations and Christian greetings to our friend and colleague Leslie H. Saunders.

Vatican Subversion in the United States

This is the second letter that General Herbert C. Holdridge has sent to the President, the Congress, and the Supreme Court in defense of the Constitution of the United States of America. We print it in its entirety. Coming from a man in his position, it should receive due consideration, and we hope that our readers will face the facts he propounds, study his recommendations, and above all act as loyal Americans to preserve their most sacred heritage, the American way of life.

TO: THE PRESIDENT OF THE UNITED STATES
THE CONGRESS OF THE UNITED STATES
THE SUPREME COURT OF THE UNITED STATES

SUBJECT: *Classification of the Hierarchy of the Vatican, and its agents in the United States, as subversives.*

IN fulfillment of my oath to defend the Constitution of the United States, and within my duties as a responsible citizen, I present these charges against the *secular, political* Hierarchy of the Vatican in Rome, and its representatives in the United States, as subversives of our Constitution and as a grave danger to our Republic and our free institutions. I imply no criticism of the Roman Catholic religion as such and stand willing to defend its freedom of expression as guaranteed by our Constitution.

1. The Roman Catholic Hierarchy and the Vatican stand before the world as a *secular, political* state, ruled as a dictatorship by a *secular* ruler, an Italian politician—the Pope in Rome. It includes a leadership and an organizational population extending all over the world. Within the United States it constitutes a "state within a state," its doctrines diametrically opposed to American concepts of democracy and freedom.

2. This foreign-dominated leadership, including membership in the United States—Cardinals, Archbishops, Bishops and Priests—is bound by an oath of personal loyalty to the head of this *political* dictatorship, the Pope in Rome, and must obey his absolute orders, even though such orders conflict with the Constitution of the United States.

3. This foreign dominated dictatorship has openly declared war on the Constitution of the United States and the safeguards of liberty established therein. In two major pronouncements, which constitute the "party line" of this *secular, political* state—the "Syllabus of Errors" of Pope Pius IX, and the Encyclicals of Pope Leo XIII—every freedom written into our Declaration of Independence, and in the Preamble and Bill of Rights of our Constitution, is condemned, point by

point. Every member of the Hierarchy, including those in the United States, is bound by his oath to the Vatican to like condemnation of our Constitution, *thus aligning himself as an enemy of our nation.*

4. Through the Hierarchy, the absolute orders of this foreign, *secular* ruler are carried down to every Roman Catholic in the United States, who must, knowingly or unknowingly, become party to the subversion of our Constitution. Our Roman Catholic brothers, indoctrinated from childhood in the philosophies of spiritual and intellectual dictatorship, find it an easy step to accept *political* dictatorship.

5. Every member of the Hierarchy, including those in the United States, has further sworn undying enmity toward all "heretics," every non-Catholic individual and government being included in the long-established pronouncements of the Vatican as being "heretical." This applies to every non-Catholic public official in the United States, from the President on down. These so-called "heretics" must, in the traditional practice of the "Spanish Inquisition," be rooted out by force and violence, which is the accepted technique of the Vatican.

6. The Vatican, and its foreign dominated Hierarchy in the United States, has established hostile, militant, and even semi-military organizations within our borders, its members likewise sworn to personal loyalty to the Pope in Rome or coming under the domination of this foreign *political* dictator, and thus pledged to undermine our institutions—the Knights of Columbus, the Society of Jesus (Jesuits), etc. It has infiltrated members of these subversive organizations, and other collaborationists indoctrinated in its anti-American ideologies, into public office, from lowest to highest, to

undermine our institutions from within. It functions under its own Canon Law, and where inconsistent with public law, ignores our law.

7. This secular, political Hierarchy injects itself into both foreign and domestic affairs of the United States, as it has for centuries interfered with the external and internal affairs of other nations, most recently of Hitler in Germany, Mussolini in Italy, and Franco in Spain. It was an important influence behind the brutal, futile war in Korea. Evidence exists that it has been a powerful drive in the United States for war in Indo-China. It participates aggressively in the affairs of the countries of Latin America and is one of the forces of reaction behind the violence in Guatemala. Through Cardinal Spellman, the voice of the Vatican in the United States, it has been a champion of Senator McCarthy (a member of the Knights of Columbus and trained in Jesuit schools, thus drawing his inspiration from the Vatican rather than from our Constitution), in his program of undermining our Constitution and of creating dissension and disunity from one end of the United States to the other. It has persisted repeatedly in invading the prerogatives of the United States by gaining, contrary to our Constitution, special privileges for its parochial schools, in the face of repeated decisions of our Supreme Court, each instance becoming another overt act against our Constitution.

8. The Vatican and its Hierarchy in the United States stand in open enmity toward our Constitutional concepts of freedom of religion, deny religious tolerance where Roman Catholicism is accepted as the state religion (as in Spain, Colombia, and other parts of Latin America), and inflict reprisals against members of other faiths, or those who profess no faith. It is the age-old ambition of the Vatican, openly declared and vigorously promoted, to turn the United States into a Roman Catholic nation. Thus, its ambitions constitute an ever-present, dire threat against freedom of religion established under our Constitution. Whenever its subversive political acts are challenged, it takes refuge behind our Constitutional shield of *freedom of religion*, which it, itself, denies.

9. This secular, political Hierarchy of the Vatican possesses fabulous wealth in the United States (ten billion dollars since 1946 for schools alone) but permits no scrutiny of its financial records by public authority. It extracts huge sums from the American taxpayers annually. This wealth is used to maintain in luxury a foreign political ruler, in violation of our Constitution, and is expended locally to teach in its parochial schools and other institutions, philosophies contrary to our Constitution. Under the hypocritical guise of serving humanitarian purposes, it pays not one cent of taxes on the best sums of this wealth and this income, adding this extra tax

burden to the shoulders of non-Catholic taxpayers—a truly astounding situation.

10. The secular, political ambitions of the Vatican constitute a threat to the peace of the United States and of the world. While pretending to preach world peace, it has engaged openly in a campaign to incite to World War III with atomic and hydrogen bombs, using the weapons, planes and soldiers of the United States to further its machinations, well knowing that such a war must result in the destruction of the United States and in the annihilation of world civilization. Thus, by its own acts, it establishes itself as a world criminal.

SUMMARY:

The above charges are voluminously and conclusively documented. As presented, they represent in briefest outline the danger to our Republic from the totalitarian power of the Vatican and its Hierarchy. These have made no attempt at concealment of their purposes, but have operated openly and arrogantly in their campaign to subvert our Constitution.

We are deeply concerned, and rightly so, over the dangers of Communist subversion of our institutions. But as the Communists are ambitious of establishing a world government of Communism, a dictatorship under the control of the Kremlin, so is the Hierarchy ambitious of establishing a world Theocracy, a dictatorship under the control of the Vatican. The Communists in the United States number some 25 thousand who have been under constant attack and who have been driven underground. The Vatican and its adherents, however, number some 30 million, and operate openly and arrogantly to destroy our institutions, yet NO ACTION has been taken by responsible public officials to protect our Constitution and our institutions against this powerful dictatorship which has already declared war against our freedoms. If the Kremlin were to wage its campaigns as openly, an atom bomb would be dropped on Moscow in short order, but we welcome to our bosoms this other powerful dictatorship which is equally dangerous.

Not only do high public officials not act to check this subversive force, but they actually fraternize publicly with its agents, lend them the prestige of their high office, and give aid and comfort to a declared enemy. Many officials of the United States, in violation of Article I, Section 9, Paragraph 8 of our Constitution, have accepted Papal decorations and honors, unquestionably being influenced in their subsequent judgments and actions in favor of the Vatican.

RECOMMENDATION:

1. That, unless and until they publicly reject all teachings of the Vatican threatening our institutions, the Hierarchy of the Vatican, including members in the United States, and including the Knights of Columbus, the So-

ciety of Jesus (Jesuits), Dominicans, Franciscans, Benedictines, and other confraternities of the Roman Catholic Church, be placed, forthwith, on the subversive list of the Attorney General, and subjected to the same restraints as are applicable to other subversives.

2. That a special committee of Congress be appointed to bring to light, and to publicize, the full record of overt and covert subversive activities of the Vatican and its agents, as is now done relative to Communists.

3. That representatives of the Vatican in the United States, including all who have taken an oath of loyalty to this foreign political ruler, be registered as agents of a foreign state, and that action be taken to cancel their citizenship in the United States as inconsistent with their oath to a foreign secular government.

4. That all officials, elected or appointed to public office in the United States, be required to reject, openly and publicly, all loyalties to any other *secular, political* state, including the Kremlin and the Vatican, otherwise to be disqualified for public office.

5. That the right to tax exemption shall be revoked of any eleemosynary institution of a sectarian character unless such institution qualifies for tax exemption by presenting its books for auditing, and such audit shall establish that no funds pertaining to said institution shall have been transferred to any foreign secular state or to the American agents thereof, or shall have been used for the purchase of newspapers, real property, or any commercial investment, to underwrite any campaign for parochial school tax exemption, or to nullify any provision of the Constitution of the United States.

6. That a program of education be initiated, on the order of the Voice of America, to inform the American people, and particularly our Roman Catholic brothers who may not be aware of the dangers to our freedoms of the philosophies of the Vatican, of the facts of this threat to our Constitution.

Very respectfully yours,

Herbert C. Holdridge

Brigadier General, U.S. Army (Ret.)

Documentation:

Fr. Edmund J. Walsh, SJ, Georgetown University School of Diplomacy, (promoter of the "hit Russia now!" school of military strategy), "Total Empire."

Ques.: (p. 246) "Would the United States be justified in launching an immediate atomic attack against an enemy power before it could use that devastating weapon against our cities?"

Ans.: (p. 255) "In my opinion, consequently, use of the atomic bomb against an aggressor named as an aggressor by the United Nations, even though the invasion be not immediately directed against the United States, would not violate Christian morality."

S. D. Phelan, Editor, The Western Watchman (RC), 1912. "We of the Roman Catholic Church are ready to go to the death for the Church. Tell us that we think more of the Church than we do of the United States. Of course we do! Tell us that in the conflict between the Church and the Civil Government we take the side of the Church. Of course we do! Why, if the Government of the United States were at war with the Church, we would say: 'To Hell with the Government of the United States!,' and if the Church and all of the Governments of the world were at war, we would say: 'To Hell with all of the governments of the world!' Why? The Pope is the ruler of the world!"

From the Oath of Roman Catholic Bishops. "Heretics, schismatics, and rebels to our said Lord (the Pope) or his aforesaid successors, I will to my utmost persecute and oppose."

Cardinal Gasparri, to the Bishop of Concepcion, Chile, 7-17-22. "The opinion of those who wish to separate politics from religion is erroneous and pernicious."

From the purported Knights of Columbus Oath, Congressional Record, Feb. 15, 1913, p. 3216. "I, . . . declare and swear that his Holiness, the Pope, . . . hath power to depose kings, princes, States, Commonwealths, and Governments, and they may be safely destroyed. . . . I do now denounce and disown any allegiance as due any heretical king, prince, or State, named Protestant or Liberal, or obedience to any of their laws, magistrates or officers. . . . I do further promise and declare that I will, when opportunity presents, make and wage a relentless war, secretly and openly, against all heretics, Protestants and Masons, as I am directed to do, to extirpate them from the face of the whole earth. . . . that I will, in voting, always vote for a K.C. in preference to a Protestant, especially a Mason, and I will leave my party to do so. . . ."

Cardinal Manning, Essays on Religion and Literature, p. 403. "The Church (Roman) has a right, in virtue of her divine commission, to require of everyone to accept her doctrine."

Hillaire Belloc, noted Roman Catholic author, 10-1-38. "The necessary conflict between the state and the Roman Catholic Hierarchy must still take place in the United States."

General Marquis de Lafayette, in his letter to Prof. S. B. Morse. "It is my opinion that, if the liberties of this country are destroyed, it will be by the subtlety of the Roman Catholic Jesuits; they are the most crafty, dangerous enemies of Civil and Religious Liberty."

Garibaldi, in his letter to Countess d'On d'Istria. "The Papacy is the most horrible plague that my country (Italy) is afflicted with. Eighteen centuries of falsehood and persecution have rendered that plague intolerable."

THE ROMAN CATHOLIC CHURCH IN GUATEMALA

By ROBERT F. GUSSICK

Three months before the recent revolutionary movement broke out in Guatemala, Mr. Gussick wrote a very interesting and timely report for the *American Lutheran*. We reproduce excerpts of that article for the benefit of our readers.

With the eyes of the western hemisphere still turned toward Caracas, it is too early to evaluate the decisions that were reached by the twenty republics at the Tenth Inter-American Conference.

One thing, however, was made crystal clear: all countries, save one, seem to share the same dislike for the type of foreign political influence that emanates from Moscow. However, it was also apparent that there is far from a unanimous feeling as to just how this problem is to be dealt with.

The Roman Catholic Church, which for centuries has claimed as its inherent right a voice in Latin American government, has made an issue of the Communist question.

At the present time in Guatemala one is either a member of the papal fold, according to its propaganda line, or a convert of Marxism. For that reason our clinic-hospital here was rumored to be a Communist hide-out in the heart of one of the most conservative Roman Catholic communities in Central America.

That gossip persisted right to the top of the foreign circle, where I learned of it first-hand—much to the embarrassment of the informer, who didn't know who I was, until she had divulged her "have you heard that in Antigua" story.

Naturally the present government does not appreciate such "either-or" preachments, since they brand everyone in wholesale fashion. It so happens that the present governor of this department (State) sends his ten year old daughter to our Sunday School. Yet, by implication, the poor child is discriminated against in school and on the streets.

Since her father works for the govern-

ment and her mother is a Protestant, the teachers openly call her a "Communist" and forced "first communion" on her last year.

Recently this tension between Church and State made the headlines, when a Franciscan priest was expelled from the country. During a tightening up period in the foreign office, it was learned that his visa had expired. Like many others, here without permission, he was given forty-eight hours to leave.

At the same time the government reported that twenty-seven other priests were discovered whose visas had expired. This proved most embarrassing to the Roman Catholic Church, since they suffer from a deplorable lack of national clergy in Guatemala.

According to their own 1950 statistics, they had only 130 Guatemalan priests for an estimated 3,373,367 Roman Catholics. The rest must come from the United States, Italy and Spain chiefly, although other areas of the church also send priests.

The papal nuncio had a private session with the foreign minister, when the prelate promised his cooperation in attempting to solve the shortage of clergy within the framework of existing laws. The foreign minister assured him also that his government had no intentions of thwarting the free practice of religion.

It is now felt that the foreign office will assign a quota of foreign workers to each denomination now active in the country. Henceforth that quota will be its maximum of foreign personnel allowed.

The tensions from left and right naturally bring pressures to bear on the Church in different areas and in different ways. An example of this is seen in Colombia, where the conservative government has granted certain rights to the Roman Catholic Church that will limit the activity of Protestants in what was termed "mission territory".

(Continued on Page 224)

Were the Apostles "Priest-Confessors"?

By ANGELO LO VALLO

THEN SAID Jesus to them again: Peace be unto you; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost; whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." (John 20:21-23)

These verses are second only to Matthew 16:18-19 as the grounds for controversy about the Roman Catholic and evangelical concepts of the Christian ministry. In the accompanying exposition the Rev. Angelo LoVallo states the Protestant viewpoint. It is an excerpt from a larger work, "The Priestly Character and Its Power: Is it Scriptural or Mythical?"

IN HER arbitrary interpretation of these verses from the twentieth chapter of St. John, the Roman Church rips this portion right out of its context and builds around it her own peculiar doctrine. And in so doing, she unblushingly ignores the other parallel passages of Scripture which are fatal to her teaching.

The Roman Catholic Church instructs the public that when Christ said, "Receive ye the Holy Ghost; whose soever sins ye remit, etc.," He made the apostles *Priest-Confessors*, having on their souls a sacerdotal character from which flowed the priestly power to forgive and retain sins. Popes, bishops and Roman Catholic priests are the apostles' successors, Rome contends. Popes, bishops and priests therefore are priest-confessors, having on their souls a sacerdotal character from which flows the priestly power of forgiving and retaining sins.

This spurious doctrine cannot be substantiated by the Word of God. The two are entirely out of harmony with each other. For the apostles never mentioned in Scripture that they were ordained as sacrificing priests or that they wanted to be known as priest-confessors. Paul said that the ministry selected by Christ consisted of "apostles, prophets, evangelists, pastors and teachers" (Ephesians 4:7-11). Nowhere does he include the terms "priest" or "confessor." Paul claimed for himself only the title of a "minister" (Eph. 3:7)—the title used by those who were appointed to serve, preach to, or lead a local flock. Nowhere do the apostles state explicitly or implicitly that they, as successors of Christ, were to continue His priesthood. They knew full well that the priesthood of Christ brought to an end all priesthoods that existed before His time and that His priesthood was one, eternal, changeless, and not transmissible.

This is made crystal clear in Hebrews 7:20-28. The author demonstrates that the Levitical priests could not continue their priesthood because of death. But Christ can continue. He has "an unchangeable priesthood." Thus we say that the continuance of priesthoods after Christ is superfluous, because, as Paul says, Christ "ever liveth to make intercession."

Furthermore, no apostle ever asserted that he had a sacerdotal character on his soul from which flowed the spiritual power to forgive or retain sins. Did Peter? No. When Cornelius met Peter and fell down at his feet, Peter said to him, "Stand up. I myself also am a man." How differently the apostles acted from the Roman Catholic priests of today who allow their people to bow before them and permit them to kiss their hands because they are deceived

into believing that they are "other Christs" who have a so-called priestly character on their soul, put there by the Sacrament of Orders.

Did Peter order Simon Magus to confess to a disciple or himself? No. He expressly ordered him to pray to God for forgiveness of his great sin. "Repent therefore of this thy wickedness, and pray God if perhaps the thought of thine heart may be forgiven thee." (Acts 8:22-24) Peter thus declares that it was *God alone Who could forgive sins*.

Did Paul? No. When the Philippian jailer asked, "What must I do to be saved?" Paul did not say, "Confess your sins to me or to one of the apostles," but simply told him, "Believe on the Lord Jesus Christ and thou shalt be saved." Elsewhere Paul avers, "There is one God, one advocate and one mediator between God and men, the Man, Jesus Christ" (and not also Roman Catholic priests, bishops, and popes).

Peter, James and John point to Christ, the one and only Forgiver of sins. John says, "If any man sin, we have an advocate with the Father, Jesus Christ, the Righteous" (no reference to priests and bishops). (I John 2:1) Again John: "If we confess our sins (to Christ, and not to priests, bishops and popes), he (Christ and not the priest, bishop or pope in the confessional box) is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (I John 1:9) John points only to Jesus Christ, the Saviour of men. Therefore it was to Christ that the people of God had recourse. Therefore it was to Christ that the sinner went by faith for the remission of sins. Therefore it is to Him that every Christian must go in order to obtain forgiveness, because we are all sinners; we are all, no matter how much good we do, unprofitable servants who come short of the glory of God.

It is well to remark here that when the Roman Church interprets verses 20-23 of the 20th chapter of John, she customarily tells her adherents that Christ addressed these words to the apostles, who were the only ones present at the moment. In doing this she deliberately meddles with the facts

of Scripture and leads her people astray. For even the Roman Catholic version of the Bible, the Douay, uses the term "disciples" and not "apostles" in verse 19 as descriptive of those present on this particular occasion. In this instance the word "disciple" is a generic term that refers not only to the apostles but also to the other disciples, among whom were women such as Mary, the mother of Jesus, and the other Marys. Therefore, if the Roman Church wants to interpret this statement of Christ as meaning to confer the power to forgive or retain sins, then to be logical she will have to admit that all those present—including the women—obtained this spiritual power to remit sin.

But the Roman Catholic Church cannot do precisely this, because she would then run the risk of being accused of borrowing from paganism and of establishing in the Church a new cast system of priestesses! To circumvent this embarrassing difficulty, she arbitrarily restricts the term disciple as referring only to the apostles. Once she does this she stands contradicted by one of her own rules of Scripture interpretation — namely, that when a word, phrase, sentence, or text has more than one meaning, no one, not even the Pope himself, has the right arbitrarily to accept only one meaning and restrict its application to only one person or group of persons to the exclusion of all others. Thus, in this case, the Church must be adjudged guilty of violating this all-important norm, and consequently all arguments that she might advance in defense of her thesis must be rejected as entirely unreliable.

At the root of this problem lies the Roman Catholic Church's rather loose interpretation and application of the term "apostle." She delights in telling her subjects repeatedly that her priests, bishops and popes alone are the lawful successors of the apostles. Nothing could be further from the truth. For, etymologically, the term "apostle" comes from the Greek word "apostollos" which means messenger. Scripturally speaking, the term apostle, taken in its strictest sense, denominates a messenger who was a living witness of Christ; that is, one who saw, heard, and

spoke with Christ alive; one who personally saw the resurrected Christ. In this sense, who outside of the original eleven, Matthias and Paul, can be regarded as an apostle? Very few, if any. And after the death of John the Evangelist, last survivor of Christ's original followers? No one. Therefore, it logically follows that popes, Roman Catholic bishops and priests are not apostles. Nor are they successors to the "apostleship," simply because they are not living witnesses of the resurrected Christ in the strictest sense.

Moreover, if Christ, when He uttered these words, intended to make the apostles priest-confessors with a priestly character on their souls from which flowed a spiritual power to forgive or retain sins, then when and where did all this happen to Thomas and to Paul? Thomas was absent on this momentous occasion; and Paul was not yet converted to Christ. No amount of theological hair-splitting will ever enable the Roman Catholic Church to solve this difficulty.

However, the question may still be asked, "What is the true interpretation of verse 23: 'Whose soever sins ye shall remit, they are remitted unto them; and whose soever sins ye retain, they are retained?'"

When Christ uttered these words He directed them not only to the apostles, disciples and women who were then present but also to the Christian ministers, pastors, deacons, elders, teachers and people of all succeeding ages. The different individuals and officials together form the Christian body known (in I Peter 2:5-9) as the "royal priesthood" of believers, in which there is no difference of kind but of degree of service.

The type of service to be rendered is seen in the implied commission of verse 21: "As the Father hath sent me, even so send I you." Here Christ speaks of two separate and distinct missions. The first mission is in reference to Himself: the mission that He, the Second Person of the Trinity, accepted from God the Father to assume the nature of man and die on the cross for all the sins of mankind, thus

rendering to God infinite apology and satisfaction in behalf of finite and fallen man.

The second mission was the commission given by Christ to the "royal priesthood of believers"—i.e., to the apostles, disciples, evangelists, deacons, teachers, pastors, ministers, and Christian believers—to go forth, *not* to die for sins, because Christ already had done this; *not* to tell people to confess their sins to them; *not* to boast that they had a priestly character on their souls from which flows an essential and intrinsic power to forgive or retain sins: but to go forth and preach the new Gospel message that the remission of sins has been won by Christ on Calvary's cross once, forever, and for everyone.

That is what Luke meant when he said, "and that *repentance and the remission of sins should be preached in His name* (Christ's) unto all nations, beginning at Jerusalem." (Luke 24:47) That is what Peter meant when he declared, "Be it known unto you therefore, men and brethren, that *through this man* (Jesus) is *preached unto you the forgiveness of sins.*" (Acts 13:38-39)

Thus, if a person hears this new Gospel message and believes that Christ died on the cross for him and has suffered the punishment of his sins past, present and future, and if that person is truly repentant, then any member of the "royal priesthood"—be he apostle, disciple, evangelist, deacon, pastor, minister, etc.—has the delegated authority to declare that such a one's sins are forgiven. If a person rejects this new Gospel message, then the apostles, disciples, pastors, etc., have the delegated authority to declare that his sins are retained.

In other words, the phrase "forgiving and retaining," as in the cases of "the keys," and "of binding and loosing," is an expression that refers only to a *declarative power*—the right to publicize in the name of Christ and with His authority, that all who confess directly to Christ, being truly repentant of their sin, and who trust in Him only for pardon and salvation, shall positively be forgiven and saved! But it is Christ alone, and not the apostles, disciples, pastors, ministers, etc., who forgives.

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German Ambassador to the Vatican

For the first time since the division of Germany into East-West spheres, the country will have an ambassador to the Vatican. The nomination of Dr. Wolfgang Jaenicke, 73-year-old Protestant, ended a long dispute over whether the West German representative should be a Protestant or a Roman Catholic and followed an unofficial agreement that the first ambassador should be a Protestant and his successor a Catholic.

President Nominates Catholic Chaplain

On March 18 came the announcement from Washington of the nomination by President Eisenhower of Chaplain Patrick James Ryan, a Roman Catholic, to be chief of chaplains of the army with the rank of major general. He thus succeeds Major General Ivan L. Bennett, a Baptist, whose retirement became effective April 30.

"Converted Catholic" Leaves Filmdom

A Roman Catholic motion picture actress becomes a Protestant! According to *Time* magazine (April 12, 1954) and other press releases, Penny Edwards, 25, announced her retirement from the screen and said that she and her husband Ralph Winters, television casting director, plan to join the Seventh-day Adventist Church and "do the Lord's work in whatever way He wills."

Just before she retired from 20th Century-Fox last year to await the birth of her daughter, Miss Edwards said she had felt a sudden surge of religious faith. "Turning to serious study of the Bible, she found that the truths of Scripture were 'just the opposite of the life I was living in show business.'" "I began to look for God," she said.

Born Millicent Edwards in Jackson Heights, New York, she appeared in the Ziegfeld Follies at twelve and later in other New York shows before going to Hollywood. Her husband worked in a major studio in production before accepting his present job. It has been recommended that they assist in the production of Adventist TV programs, which originate in New York.

Louisiana Attorneys Restrained by the Catholic Church

Roman Catholic attorneys of the diocese of Lafayette are faced with automatic ex-

communication from their church if they handle divorce cases without the specific permission of the hierarchy.

This edict was passed at a diocesan synod in December of last year and went into effect on January 1, 1954, although it was not published until January 25. It affects all Roman Catholic attorneys in thirteen civil parishes of southwestern Louisiana having a Catholic population of 308,000 persons. Church officials stated that the edict grew out of grave concern over the divorce situation. Until this time the church had frowned on handling of such actions by its members, but had attached no penalty to their doing so.

The edict also provides excommunication for married persons who separate without the permission of the hierarchy, as well as for those who remarry while their divorced partners are still living.

Roman Catholic Hospital in Australia

An astonishing aspect in hospital finance in New South Wales, Australia, is disclosed in the May issue of *The Protestant World*.

Public hospitals are handicapped in their competition with Catholic ones, because the distribution of financial help that both receive from the Government does not correspond to the real situation and function of both institutions.

As a matter of fact, the money that Catholic hospitals raise throughout the state by private means (raffles, donations, legacies, etc.) is never accounted for in the Government report for all hospitals. Besides that, the Catholic hospitals receive a preferential treatment as to appropriations of money for major building works, as is shown by the figures given below.

Roman Catholic Hospitals

| | |
|-------------------------------------|------------------|
| St. Margaret's R. C.— | |
| New Ward block, etc. | £ 383,000 |
| St. Vincent's R. C.—New Building | £ 37,500 |
| Mercy R. C., Albury—New Hospital | £ 250,063 |
| Lewisham R. C.—New nurses' quarters | £ 20,000 |
| St. Vincent's R. C., Bathurst— | |
| Nurses' home | £ 38,342 |
| Mater R. C., Waratah—New laundry | £ 40,443 |
| Total | £ 779,348 |

Over three-quarters of a million pounds for Roman Catholic sectarian hospitals! By way of contrast, this is what some of the leading public hospitals get:—

| | |
|-------------------------------------|------------------|
| Sidney Public—Various | £ 33,000 |
| Albury Public, Maternity unit, etc. | £ 98,000 |
| Bathurst | Nil |
| Crown St. Women's— | |
| Nurses' quarters, etc. | £ 106,000 |
| Total | £ 237,000 |

Norway's Parliament To Vote On 140-year Ban on Jesuits

The Norwegian parliament is expected to vote this year on a formal proposal to abolish a 140-year-old ban against the Society of Jesus.

The ban was incorporated in the Constitution of 1814 which stated that "the Jesuits and other monkish orders shall not be tolerated." A two-thirds vote is necessary to lift the ban. It will eventually be a merely perfunctory action because, actually, the anti-Jesuit ban has long been a dead letter in Norway. Jesuits from the United States and from other countries have been freely admitted when they asked to enter as individuals and not as Jesuits seeking permission to enter as an order.

Accent on the Positive

A few months ago, a court-suit of Catholics against the Gideons' distribution of Bibles in the schools in New Jersey made headlines in all the papers of the country.

Answering a reader's question in reference to that recent issue, the Editor of *Sign* magazine (June 1954) cannot help granting that it would have been more proper to provide the Catholic pupils with Catholic versions of the Bible, instead of taking a merely negative action of a law-suit.

The Editor also states: "It must be admitted that there is a foundation to the claim that non-Catholics read the Bible more than Catholics".

Diversionsist Catholics in Poland

For some months observers have been watching with growing concern the activities of the fellow-traveling "social Catholics" and "patriot priests" in Poland. The purpose of those organizations is to bring about a reconciliation of Catholicism and Communism, by freeing religion from "capitalism." They unctuously protest their loyalty to the Church and to the Holy Father.

The Polish bishops last May 8 termed them "a diversionist group engaged in a campaign of political indoctrination of the clergy highly detrimental to the Church".

With the support of the Polish regime, the "patriot priests" have recently expanded their efforts to the international scene. Press dispatches report that they have written to Catholic editors in the United States, England and Ireland in defense of their programs.

There is no doubt that the Communist regime in Poland has found a redoubtable propaganda instrument in the "progressive Catholics".

Vatican Representation

In reference to the debated issue of Vatican representation for the United States, it is worth noticing the comment of Mrs. Anne O'Hare McCormick (a Roman Catholic), who wrote from Rome in *The New York Times* as follows: "Advocates who argue that the appointment is not to a religious leader but to the ruler of the scrap of real estate called Vatican City do not get much support here. The mission is either to the Pope as the head of a world-wide church or it is nothing... to pretend anything else is to make the appointment useless or to reduce it to absurdity. All other countries sending representatives to the Vatican accredit them to the Holy See and, if the United States decides to send one at all, it will follow the regular formula."

Capt. John Cowles, 90, Masonic Leader, Dies

Capt. John Henry Cowles, 90, for many years a leader in Masonic affairs in America, died in Washington.

He retired in 1952 after serving 31 years as Sovereign Grand Commander of the Supreme Council, 33rd Degree, of the Ancient and Accepted Scottish Rite of Free Masonry for the Southern Jurisdiction of the United States, which takes in 33 States.

Prior to assuming that office in 1921 he had held numerous other high offices in Masonic bodies of both the Scottish and York Rites.

The Roman Catholic Church in Guatemala

(Continued from page 219)

Within one of those areas the Colombia Evangelical Lutheran Mission of South America, which is supported by the E.L.C. in cooperation with the U.E.L.C., has considerable work. It remains to be seen, according to the Rev. Arnfeld G. Morck of Medellin, who has furnished this information, what this government restriction will do to the work already in progress.

All of these local emphases, brought to focus on Lutheran activity in the political arena of Latin America, as unpredictable as a pampas bull, suggest a closer cooperation between the many Lutheran groups working in these countries.

At the Hanover meeting of the Lutheran World Federation a special committee was appointed, under the direction of Dr. Steward Herman, to study the problems of Lutheranism in Latin America.

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